DOCUMENT RESUME

ED 202 213 FL 012 262

AUTHOR	Katz, Naomi
TITLE	On Being Alive and Well and Living in English.
INSTITUTION	Teachers of English as an Additional Language, Vancouver (British Columbia).
PUB DATE	79
NOTE	12p.; In its T.E.A.L. Occasional Papers, Volume 3 p61-74, 1979.
EDRS PRICE	MF01/PC01 Plus Postage.
DESCRIPTORS	*Acculturation; *Cross Cultural Training; Cultural Differences; *Cultural Education; Culture Conflict; *English (Second Language); Ethnic Groups; Immigrants; Refugees; Second Language Learning
IDENTIFIERS	British Columbia (Vancouver)

ABSTRACT

Culture shock is a condition that can affect newcomers to a country as well as those who have been in a new environment for varying periods of time, and who continue to experience orientation difficulties. It is a disturbance of the organism which results from the imposition of one culture upon another, and because it is so closely allied with the concept of self, language is a significant factor in the process of personal adjustment. English as a second language (ESL) teachers are in a favorable position to help immigrants adjust to their environment through their understanding attitude toward these persons. ESL teachers and other persons involved with immigrants must develop a sensitivity to their needs as integrated human beings. It is suggested that teachers and others can develop this sensitivity through an awareness of their own culture and the implications of its modernity for those who have been born to a different way of life. Teachers and others can refer to many agencies in Vancouver that offer a variety of institutional resources to facilitate the settlement and adjustment of immigrants. (Author/AMH)

****
* Reproductions supplied by EDRS are the best that can be made *
* from the original document. *
****

TEAL Occasional Papers, Volume 3, 1979

ON BEING ALIVE AND WELL AND LIVING IN ENGLISH*

Naomi Katz

Vancouver School Board

ED202213

Shopping for food was comparatively easy for Dr. M. when she first came to Canada from Czechoslavakia in 1968 because she had learned French in school. All she had to do was to read the label on the packages and she knew what she was buying. When the label on a can said "Thon", what could it be but a can of tuna fish? And it tasted good. It was only when she was throwing away the can that she noticed it was catfood.

Was this a language difficulty? Or a cultural one? Sometimes it is difficult to distinguish between the two. One thing is certain. The average immigrant cannot learn the language of her new country effectively unless she is on the way to being acculturated. That is to say, unless she has some idea of how the new society operates, its assumptions and expectations. Dr. M. explains her experience as a cultural rather than a language difficulty. Catfood did not come in cans in her country. In other respects, Dr. M. considered herself very lucky. She had a profession, and even though she is following a different, though related one today, when she first arrived, she was able to find a job within a month because of her special skills. Once in the workforce among Canadians, she was well on the way to living in English.

Finding employment, of course, is one of the main problems. Although immigrants as a general rule are willing to work at anything to "make good" in this country they often take a long time to find a suitable job - - perhaps because of lack of skills, but certainly because in most cases they cannot work in the language. Many of them are willing to work at low-paid jobs where they are among people of their own language group, but they usually realize that they can only advance themselves by learning to speak English. ESL teachers are therefore performing a special service, not only to those needing jobs, but also to family dependents who are raising the next generation and to the children themselves.

We are not, however, teaching the language alone. Language is the expression of a culture and this is what we are imposing on them as we teach them. In "Cultural Literacy for Freedom" (1974), C.A. Bowers poses this as a problem. We take our own specific cultural assumptions for granted, e.g. those about work, technology, consumption, success, progress, etc., and have little knowledge of them. "Without this understanding of our own assumptions and myths, there is no way of assessing how they influence the psychic and social well-being of the individual who unquestioningly internalizes them". This was written with the teacher of native English speakers in mind, but the implications are even wider for the ESL teacher.

FL012262

---

*In addition to those mentioned in the references, I wish to express appreciation to Dr. Bernard Mohan and his graduate seminar in Language Acquisition; and to Marian Ng, Mavis Jones, Angela Kan and Joyce Kyi for their encouragement and support.

U.S. DEPARTMENT OF HEALTH, EDUCATION & WELFARE
NATIONAL INSTITUTE OF EDUCATION

THIS DOCUMENT HAS BEEN REPRODUCED EXACTLY AS RECEIVED FROM THE PERSON OR ORGANIZATION ORIGINATING IT. POINTS OF VIEW OR OPINIONS STATED DO NOT NECESSARILY REPRESENT OFFICIAL NATIONAL INSTITUTE OF EDUCATION POSITION OR POLICY.

"PERMISSION TO REPRODUCE THIS MATERIAL HAS BEEN GRANTED BY

Naomi Katz

TO THE EDUCATIONAL RESOURCES INFORMATION CENTER (ERIC)."

Culture Shock

In an article entitled, "Second Language Acquisition as a Clash of Consciousness", Mark A. Clarke (1976) joins those researchers who are examining the "traumatic experience" of language learning. He compares the psychological and social stresses of second language learning, "language and culture shock", to the manifestations of schizophrenia. By a "clash of consciousness" he means "fundamental differences in definitions of reality". Reality in our society is conditioned by the manifestations of our particular technology and bureaucracy. This constitutes modernization, which is so disturbing to those from more traditional societies. There are numerous implications stemming from this fact of our lives which are beyond the scope of this paper. Suffice it to say, for example, that we accept a constant process of problem-solving, which is new to many immigrants coming from a simpler existence. Moreover, we view change as a positive factor, whereas immigrants are much more sensitive to anything which upsets the established order of things.

Quoting Laing (1967: 114, 115) Clarke sees schizophrenia as "a special strategy that a person invents in order to live in an unlivable situation." Schizophrenics, with their "disturbed pattern of communication", like those suffering language and culture shock, are in what Bateson (1972) calls a "double bind" situation. They are damned if they do and damned if they don't. Compare this to an adult ESL student who finally learns to say a sentence acceptably from a syntactic point of view and then finds that his pronunciation is so bad that he cannot be understood; or to a child trying to learn English who is laughed at because of his "funny clothes". In a nation-wide study Mary Ashworth (1975) found that immigrant children as a whole have more culture problems than language problems.

Any teacher who has lived and worked abroad knows the feelings of confusion that Oberg (1960) writes about:

> Some of the symptoms of culture shock are: excessive washing of the hands, excessive concern over drinking water, food, dishes and bedding; fear of physical contact with attendants or servants; the absentminded, far-away stare; a feeling of helplessness and a desire for dependence on long-term residents of one's own nationality, fits of anger over delays and other minor frustrations, excessive fear of being cheated, robbed or injured. . . . . .

Some can even tell you of a specific incident which relieved those feelings and made them feel more integrated into the foreign culture. Looking back on her initial experiences here, Dr. M , our Czech friend sees that she was "in a dream" for her first year. She found it very hard to perceive her environment - to see Canada as "home" And although she was very happy to have work to do, the shock occasioned by the strangeness of all she saw and felt around her had a depressing effect.

Oberg defines culture shock as being:

> precipitated by the anxiety that results from losing all our familiar signs and symbols of social intercourse...these cues, which may be words, gestures, facial expressions, customs or norms, are acquired by all of us in the course of growing up and are as much a part of our culture as the language we speak or the beliefs

we accept. (Oberg 1960 : 177).

Teachers are not psychiatrists and they cannot always diagnose the behaviour characteristics of particular students, but we can try to see ourselves from the students' point of view. In some instances our behaviour may be quite shocking to them, such as the way we dress, the distance we hold between each other or the various ways we express our emotions.

In the Classroom

If our most successful language learners are those with an integrative motivation into the target culture (Gardner & Lambert, 1972) it is up to us to help them mesh their own systems of beliefs and ideas with ours. "Integrative" is used here in opposition to 'instrumental", which is the learning of a language in order to serve a specific purpose, such as the requirements of a curriculum. Sympathetic attitudes to the target culture are being regarded now as of key importance to effective language-learning, leading to the desire to adopt various aspects of behaviour typical of the target society (Edwards, 1978). Of course, we as teachers cannot hand our students an integrative motivation with their registration cards, but we can help to promote it by our attitude towards them. This must be imbued with understanding. People from oriental cultures, and even those from western, but less advanced societies technologically, operate under entirely different assumptions and expectations from our own. Although it is impractical to expect teachers to learn all there is to know about each student in a multicultural class, we can recognize that their views of reality are not the same as ours, and take this into account.

Behaviour in the classroom is culturally determined. Ivy Chan (1976) speculates that a Chinese student placed in a Canadian classroom is experiencing the greatest emotional conflict.... ' She cites a study made by Chan and Hui (1974) which characterizes him as 'polite, but more quiet than shy...overly submissive to authority...very fearful of failure and under a great deal of pressure." On the surface this may seem to make the Chinese student easier to teach, but in actuality, these culturally derived stresses on the total organism inhibit language-learning, especially the ability to speak, which is learned by speaking. In the case of a child, this can adversely affect the development of his total personality.

Adult immigrants from Indian villages often arrive in this country with only a few years of formal education, making the classroom itself a threatening experience, no matter what occurs within it. This is also true of some older European immigrants. Some women will not attend unless accompanied by others of their own ethnic origin. All need careful orientation into classroom conventions.

From the paralinguistic point of view, there are certain words, gestures and facial expressions that help us orient ourselves to the simple situations of daily life, such as meeting people, accepting and rejecting invitations and knowing when to take statements seriously and when not. As Oberg (1960) says, we grow up with these and they form part of our culture. Unless we make a point of noting them, they operate below the level of conscious awareness. Students will be more or less willing to adopt these subtle forms of communication of ours as they are taught, depending on the ex-

tent of their willingness to identify with our culture. However, perhaps students grow up with an entirely different set of signs or cues from ours, some of which may mean quite the opposite of what we mean by them, and which may still be in operation for them. One of the signs of schizophrenic behaviour is that paralinguistic and linguistic behaviour do not operate in consonance. This may have been one of the reasons for Dr. M.'s sensation of the props being knocked out from under her, causing her great anxiety. If this can happen to such a well-educated woman, imagine the stresses of immigrants without such advantages. Who knows why the following incident took place?

A woman representative of a visible minority group had been shopping and was on her way home on the bus, her packages beside her on the seat. As the bus filled up, the standing passengers began to complain and continued complaining, but our heroine took no notice, although she understood the situation. Finally, one passenger pointed out to her that she had only paid for one seat, whereupon the woman picked up her packages and went to pay for another seat. When she returned, of course both seats were taken. The feelings of this poor woman at this point can easily be imagined, as can the racially-biased emotions among the passengers.

This is an example of a person who is intellectually aware of the customs and expectations of the host society, but has not emotionally absorbed the implications for her own behaviour. It is quite possible that a maladjusted native Canadian might behave in the same way. For this person, as for the immigrant, life must be a continual struggle to maintain personal integrity in relation to the group. "Culture shock" is used here as a convenient term to describe the state of mind of an immigrant during which she is so involved in reconciling the new culture with her own that she cannot profit from lessons which focus strictly on language. It is my belief that individual cases can exist anywhere along a continuum of mild to serious, and the amount of the second language a student can be expected to absorb varies in inverse ratio to the severity of his or her case of culture shock.

Montpellier (1970) notes that the condition proceeds in stages. After the first "honeymoon" stage of arriving in the new country when everything looks good, and as the immigrant comes up against the realities of life here, a "hostile and aggressive attitude" develops in the face of insensitivity to his problem. If he survives this second stage and learns some of the language, in the third stage he may take a superior attitude to the people here, or joke about the Canadian stereotype. In the fourth stage of culture shock he begins to accept their customs and in the fifth, begins to enjoy them.

The feelings of some newly arrived immigrants as they were expressed in a Toronto ESL class were reported in "Newcomer News" of October 15, 1978. To the question, "How did you feel when you first arrived here?" two answers typify their cultural and economic concerns "I felt a little bit confused to see such a big city, many people of different nationalities, different cuisine and style;" and "When I first arrived I was shocked because I found high unemployment, many poor people and a lot of discrimination." Only two out of nine focussed on language: "I found the lang-

guage very difficult and I was very sad"; and "At first it was a little bit hard because I didn't understand the language very well." Their first impressions of Canadian people ranged from "warmth and understanding" to "cool and unfriendly...They don't like new immigrant people. They forget completely that they were immigrants a few years ago."

The fact is, we do not know very much about what is going on in our students' minds as we are teaching them. When we try to measure learning, all we are dealing with is their behaviour, which is not the same as their consciousness, their definitions of reality. There are no questions we can ask that can reveal the state of health of their total organisms, or what their actual experiences are in the classroom, e.g. what effect the teacher is having on them, or how they view their fellow students -- all of which affect their learning abilities. But it helps to remember that we are the representatives of our culture in the classroom and try to keep in mind what our social institutions are and the ideas and beliefs supporting them.

Orientation Resources

Discussing the process of their cultural adjustment up to the point of sufficient communicative ability in the second language, immigrants of all ethnic origins freely admit that they leaned heavily on the support of their relatives and friends who preceded them here. Speaking the native language is an important part of this support. For those who need added assistance, Vancouver offers a variety of institutional resources. The Chinese community is the most extensively organized for this purpose.

According to a Survey of Ethnic Organizations in Greater Vancouver, conducted under the auspices of Vancouver Community College in July, 1977, there are 12 organizations, eight churches and five schools, all conducted in a Chinese language, but some using English as well. In fact, the term "ethnic" is here defined as "where a language other than English is spoken, or where English is used as a second language." Notable among the organizations is the United Chinese Community Enrichment Services Society (SUCCESS) in the heart of the Strathcona area, which provides services to the Chinese community in Chinese and English. It issues a bi-lingual, bi-monthly newsletter and sponsors English classes for children and parents at MacDonald School and at Strathcona Community Centre in its immediate vicinity with the cooperation of the Vancouver School Board.

In the summer of 1978 Richard Berwick conducted a survey of the problems and services met with at SUCCESS. These include (in alphabetical order) Education, Employment, Family Counselling, Financial, Housing, Immigration/Citizenship, Medical/Health, Old Age and a miscellaneous category all of which relate to language difficulties or lack of information resources. Regarding motivation to learn English, we all realize that some immigrants live so completely in their own communities that they consider themselves able to function quite well without it. A Chinese mother, for instance, can be so involved in bringing up her family that she can be here for 50 years without a word of English. The Berwick survey at SUCCESS discovered that out of 447 respondents to the questionnaire on immigrant needs, only 13 said they needed English, an indication that English classes per se are not high on the list of immediate

needs in the Chinese community. Because they are still operating in a Chinese cultural milieu, this is probably true.

However, when it comes to the question of acquiring citizenship in this country, a recent Court of Appeal decision requires immigrants to answer questions on Canada in English or French, rather than through a translator. Although moves are going ahead to appeal this decision, and waivers can be recommended on compassionate grounds, citizenship judges are nevertheless requiring applicants to "speak about familiar things around the dinner table in English for 15 minutes every day, and to gradually lengthen this period." (Judge N. Oreck, personal communication). The desire for citizenship can be a motivating factor for students, so that from both the pedagogical and administrative point of view, teachers should be placing more emphasis on teaching citizenship. Recent word from the Secretary of State's department makes it clear that funding will be more readily available from government sources if we do. SUCCESS is one of the organizations which conducts classes in this specific area.

The three largest service categories at SUCCESS are: Information, 39.1%, Form-filling, 21.6% and Liaison (appointments). 20.5% (Berwick, 1978). However, in their effort to overcome the need for these direct services and in addition to actual English classes, a wide variety of other volunteer groups, such as family adjustment, senior citizens, youth mutual help and citizenship classes include the teaching of English among their aims. The organization uses about 100 volunteers. Actually, there is a shortage of effective bilingual volunteers and this points to the need for more government funding.

At this point SUCCESS is funded by the provincial Ministry of Human Resources by way of a "community grant", specifically to encourage volunteers. Other sources include the Settlement Branch of the Federal Employment and Immigration Commission and it has for the first time this year (1978) become a beneficiary of the United Way. Otherwise SUCCESS relies heavily on member support.

In September, 1977 Michael Goldberg completed an extensive study of the Strathcona Community. In it he not only recommends permanent funding for information and interpretation services for non-English speaking Chinese, but also that "agencies and organizations in Strathcona should advocate English language training or tutoring in special skill areas to facilitate job mobility for those Chinese with limited English language skills" (p.94). Since then ESL classes at Britannia Community Services Centre have been established which have a special focus on three main areas: typing, woodworking and driver-training education. These are held in cooperation with Vancouver Community College, King Edward Campus. From the point of view of geographical concentration of Chinese immigrants, an interesting point made in the Goldberg study is that of the eleven social agencies serving the Strathcona community, only 55% of the clients live in Strathcona. Three agencies there "served mostly clients from outside Strathcona."

In a paper about the societal factors that influence social solidarity between two groups, and therefore the extent to which the language of one is acquired by the other, John Schumann (1976) considers the question of "social distance". Among other cir-

cumstances, he says that a bad language-learning situation will exist where the second language-learning (2LL) group is both cohesive and large and where the two cultures are not congruent. Congruence here is a relative term and refers to the degree of similarity between the culture and the target language group and that of the 2LL. He also points out that:

> In terms of cultural patterns involving life style and values, there are three general integration strategies which the 2LL group might adopt: assimilation, acculturation or preservation.

He goes on to explain that:

> If the 2LL group decides to assimilate, then it gives up its own life-style and values and adopts those of the TL group. If it chooses to acculturate, then its members adapt to the life-style and values of the TL group, but at the same time maintain their own culture patterns for use in intragroup relations. Preservation is a strategy in which the 2LL group completely rejects the life-style and values of the TL group and attempts to maintain its own cultural pattern as much as possible.

We as Canadians are interested in fostering acculturation, but there is no doubt that, according to Schumann's theory of "social distance", a "bad language-learning situation" exists in the Vancouver Chinese community which is cohesive and large and incongruent with the general culture around it. Consequently, "preservation" may be a way of life for some people in the Chinese community. Happily, this is not what it really wants. In the SUCCESS newsletter of August, 1978, its chairman, Dr. K.C. Li notes that although an important mandate of the organization is to provide direct services to the Chinese community, it is "now moving towards the more important Mandate of further bridging the gap between the Chinese Community and the general Canadian Community."

In the heart of the Grandview-Woodlands area of Vancouver is an agency which operates as a veritable link between members of all ethnic groups and the general community. It would be the exceptional language which is not spoken at MOSAIC, the Multilingual Orientation Service Association for Immigrant Communities. Supported by federal, provincial and municipal funds, MOSAIC is an amalgamation of Language Aid for Ethnic Groups and Multilingual Social Service, which evolved out of Project Contact and Multilingual Information Service. These names all reflect the ultimate role of MOSAIC which is "to provide a wide variety of social services to recent immigrants or Canadians who experience difficulty with the English language." By means of translation and cultural interpretation multiracial staff members, some of whom are professionals, participate in educational, medical, legal and social service fields on an individual or group basis. This has proved a valuable resource for ESL teachers, whether to help solve a particular problem or just to round out the content of a program.

A project which has as its main aim the "sociocultural integration of immigrant women and their pre-schoolers into Canadian society", according to its manual, is the Immigrant Resources Project. This orientation venture originated in Strathcona, sponsored by the Strathcona Community Centre Association and funded through the Sec-

retary of State Department in 1975. At that time there was a large number of immigrant Chinese women who felt that they needed to break out of the shell created by their homes in the close-knit Chinese community. The project, originally the "Chinese Women's Resources Project" satisfied this need. Since then it has expanded to include Punjabi, Greek, Italian and multi-racial groups of women and children as well, in locations close to their homes. Demands for the program also exist among other East Indian, Chinese, Italian, Greek, Portuguese and Korean groups. Orientation to "key community facilities and services" consists mainly of field trips, speakers and celebration of Canadian festivals.

The Project is now "financed and seconded from a variety of sources, including the Secretary of State, the Ministry of Human Resources, the Immigrant Services Society, Community Schools (Canada Works grants) and the Junior League." (p. 45). The Vancouver School Board also provides teachers and facilities. The coordinator, Beverly Nann, who was also one of the originators of the Project says that the choice to meet in schools was deliberate. "The school is an acceptable institution in the eyes of the immigrant." It also "encourages the development of close home-school ties and facilitates home-school liaison activities" among other benefits. Indeed, this is the main motivator for the mothers who, as well as bringing their preschoolers with them, often have older children attending Strathcona School. The Project concentrates on orientation and communication and takes a strong bilingual bicultural approach to learning English. This is because it attracts mothers who wish to participate in general community activities but are still at the stage of acculturation where they need the social support of people in their own language group. Each trained teacher is supported by a team of volunteers and ethnic leader, preferably a social-worker, but always bilingual. From here the mothers "graduate" to a regular Moms and Tots class sponsored by the Community Education Services of Vancouver School Board. Counselling by ethnic leaders is provided as required on an individual and group short-term basis only and provides referral services to other agencies. The prevailing concept is to provide a headstart for immigrant mothers and preschoolers. This is in line with the Project's function as a "bridge between cultures." Preschoolers in the Project follow a regular pre-school program conducted by professionals, with a heavy emphasis on English language learning.

At the other end of the scale, a workshop sponsored by the UBC Centre for Continuing Education was held in November 1978 at the Italian Community Centre, entitled "Ethnic Grandparents: Caught Between Cultures." The major ethnic groups in Vancouver were represented and it was generally agreed that whatever the problems that aged immigrants had, a lack of English made them worse. Many problems having to do with communication, common to the aged of all ethnic groups, were aired. Specifically, they were lack of orientation by immigration authorities and younger immigrants, lack of communication in the family and also between cultures, the feeling that every outsider is an enemy, etc. etc. Solutions included "survival English lessons", but because it was generally recognized that older people have more difficulty with learning language than younger ones, it was felt that "oral-written and also culture interpreters" are a continuing need.

Yet older people do go to English classes. Those over 65 have less language-learning aptitude as a whole and require special consideration. At School Canadiana, sponsored by Vancouver Community College, King Edward Campus, which caters mostly to Chinese people, it has been found necessary to conduct a special class for them with a Chinese teacher in order for them to feel comfortable. Pat Norris, who has been the coordinator of this program for the last five years finds that at all ages, the brighter students are inclined to intimidate the slower ones. This, together with the fact that so many of them are culture shocked makes it necessary for some of them to stay at the Beginners I level for more than one term. Here there may or may not be a bilingual teacher, but the teacher is changed each term and not much of the native language is used "otherwise they find themselves talking more about than in the target language."

Working in the Strathcona area, Mrs. Norris does not feel that a bilingual approach is necessarily the answer to culture shock in the classroom. "As long as there is a good teacher, who can 'crack the code' slowly and evenly with no ambiguity, there are no problems." In fact, she says that the majority of Chinese students prefer an "English ' teacher. However, there may be some variables working here in their favour, for example, the location of classes in the heart of Chinatown and the presence of Chinese speakers on the staff, even if not much Chinese is spoken in the ordinary way. Mrs. Norris also believes in maintaining a relaxed atmosphere and giving students as much time as they need, to recover from whatever may be preventing them from learning.

King Edward Campus and VCC also conducts ESL classes for senior Chinese people at the Downtown Eastside Residents Association and at Frog Hollow Neighbourhood House. Here again, there is no "bilingual approach" as such, but the latter class is conducted by a Chinese teacher because the students requested her. Vancouver School Board classes operate with a similar philosophy, using Chinese-speaking teachers only where the students request them. In both Community College and School Board classes the understanding is that once the initial hurdle of "cracking the code" is overcome, there would be only English spoken in the classroom.

The above-mentioned resources do not constitute an exhaustive list of agencies designed to aid immigrants. There is also the Immigrant Services Society at three addresses, for example, often sponsoring ad hoc committees working to facilitate the settlement of immigrants in various fields, such as Home-School Liaison, etc., and conducting citizenship classes. However, there is a referral system in operation between all agencies and committees, so that it is comparatively easy to find the exact agency one needs.

It is obviously with newcomers that this paper is concerned. However, we have tried to show that culture shock is a condition that can affect those who have been in the country for varying periods of time and who continue to experience orientation difficulties. It is a disturbance of the organism which results from the imposition of one culture upon another, and because it is so closely allied with the concept of self, language is a very significant factor in the process of personal adjustment. ESL teachers are in a unique position therefore, between immigrants and their environment. It

is important that they develop a sensitivity to students' needs as integrated human beings in order to help them live in English. ESL teachers can do this through an awareness of their own culture and the implications of its modernity for those who have been born to an entirely different way of life.

REFERENCES

Ashworth, Mary. 1975. Immigrant Children in Canadian Schools. Toronto. McClelland Stewart.

Bateson, G. 1972. Steps to an Ecology of Mind. New York: Ballantine Books.

Berwick, Richard. 1978. Chinese Community Needs Assessment Study. Unpublished Computerized Survey. Department of English Education, University of British Columbia.

Bowers, C.A. 1974. Cultural Literacy for Freedom. Eugene, Oregon: Elan Publishers, Inc.

Chan, Ivy. 1976. The Chinese Immigrant s Language & Cultural Concerns. TESL - TALK. June, 1976. 9 - 19.

Chan, V. & Hui, A. 1974. The Education of Chinese in Toronto: An Initial Investigation. Toronto. Chinese Businessmen's Assn. Brief Submitted to the Toronto Board of Education, March 1974.

Clarke, Mark A. 1976. Second Language Acquisition as a Clash of Consciousness, Language Learning 26. 377 - 390.

Edwards, H.P. 1978. Social Psychological Factors Influencing Second Language Acquisition. Paper presented at the Fifth International Congress of Applied Linguistics, University of Montreal, 1978.

Gardner, R.C. and Lambert, W.E. 1972. Attitudes and Motivation in Second Language Learning. Rowley, Mass.: Newbury House.

Goldberg, Michael. 1977. Strathcona Community Study. Vancouver, B.C.

Laing, R.D. 1967. The Politics of Experience. London: Penguin.

Montpellier, A. 1970. Culture Shock. Canada Manpower and Immigration Monograph.

Nann, Beverly. 1978. Immigrant Resources Project Manual. Vancouver, B.C.

Oberg, K. 1960. Culture Shock: adjustment to new cultural environments. Practical Anthropologist, 7. 177 - 182.

Schumann, John. 1976. Social Distance as a Factor in Second Language Acquisition. Language Learning, 26. 135 - 144.